

# SPIRITUAL TIMES,

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL & PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA,

AND

A MISCELLANY OF SPIRITUAL LITERATURE.

*Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.*

No. 3.—VOL. I.—NEW SERIES.

SATURDAY, APRIL 23, 1864.

PRICE 2d.

**"You must all Believe in Spiritualism, for the Truth will come out."**—*Spirit-message delivered at a public meeting, January 18, 1864*

## The Spiritual Times.

SATURDAY, APRIL 23, 1864.

### THE NATURE OF MEDIUM REVELATIONS.

Since the introduction of the *Spiritual Times* our columns have been open to all opinions bearing upon the subject we have at heart. As honest investigators we have invited investigation, fearless of consequences. To those who believe us in error we say, come and let us reason together. We will give, as far as space will permit, a fair chance, without favor to one and all. Let the great questions involved in spiritual manifestations be fairly and boldly discussed. "Let Truth and Falsehood grapple." No man gains permanent good by error; he may imagine a temporary money-benefit will compensate for holding to the skirts of popular errors and fashionable prejudices; but he dares not calculate the moral and spiritual loss which is sure to be felt by him in the future. We only desire the truth, and deem it gain to lose temporary fleeting rewards for its sake; therefore we place our opponents' communications before our readers, conscious that truth will lose nothing by being subjected to the razor-edge of criticism.

Our readers will remember a communication headed "The Degrading Nature of Medium Revelations," signed E. C. Mogridge, which appeared in the first number of the present series of our paper. Mr. Mogridge has written with evident caution, no doubt finding the subject one demanding the exercise of that mental desideratum,

He opens his war-magazine, and selects his weapons, not at all rashly. He does not let the enemy discover the calibre of his great guns all at once, but he fires off his pop-guns first, reserving his heavy cannon to the last. Admiring his tactics, we must, nevertheless, seeing his weak points, point them out. It always depends very much on the character of those we cross swords with whether we consider the conflict an honorable one or not; therefore we say at once, we have in Mr. Mogridge an opponent we respect, because we know him to be a scholar and a gentleman.

Mr. Mogridge says "The voice of all ages and all nations warns him against the folly of a too great incredulity,"—that is, he admits, as Byron has it—

"From the dead

"A visitant at intervals appears."

But he by no means is led by the opinions of modern Spiritualists.

We confess ourselves at a loss to understand our friend in any other character, according to his own confession, than that of a Spiritualist. It is very true he sees much to disregard in modern manifestations, and who does not? But if he can recognise the historical re-visitations of departed beings in any period, he must accept spiritual facts. Had he seen, with his own physical eyes, one-half of the manifestations we have, he would, we are sure, find that more wonders than are dreamed of in his philosophy abound.

He says further "It is better to be left without any manifestation or visitation at all from the other world, than to receive one that should either puzzle the senses to explain it, or lower, in an insupportable degree, the character of our friend who has passed away and his surroundings after death."

Apply this logic to other things beside Spiritualism,—what will be the result? Why that it is better to be left without a knowledge of the operations of nature at all, than not to know absolutely everything connected with her marvellous workings. It is better to be left without a knowledge of God than to be in ignorance of His entire eternal attributes. Perhaps Mr. Mogridge will not see the parallel in the argument; but we poor, puzzled editorial, ignoramus, that we are, cannot for the soul of us understand it in other sense. Granted, spiritual re-visitations and manifestations puzzle most puzzlingly if you will, what then? is that an argument logically conclusive, that they have no actual existence? The real fact is, spiritual manifestations are no more puzzling and inexplicable than other recognised phenomena, either in the realms of matter or of mind.

We are in the habit of seeing the sun in the firmament. Time was when it was idolised as a deity, and perhaps is now in some remote parts of the world. Is it better we should not see it at all, because it puzzles the senses wholly to explain its relationship to this and other worlds? (we admit astronomy has discovered wonderful things concerning it, which are not absolutely understood, *i. e.*, are puzzling to the senses). We are as much involved in the meshes of mystery as were our benighted, idolatrous, ignorant forefathers. Certainly, science has opened up new paths before untrodden, but has science found out the grand secret of existence? has it discovered the equinoctial line which divides the *knowable* from the *known*? If not, there is still, not only in Spiritualism, but in Materialism, and all things appertaining to human life, much to puzzle the senses.



It is certainly amusing that clever men like Mr. Mogridge should enter a charge against spirit-manifestations so ludicrously ridiculous. If the facts of spirit-power can be substantiated, of what value are the puerile objections that we had better have nothing to do with them unless they can be embraced, according to certain fancies, and can unveil themselves free from mystery. Let our friend, Mr. Mogridge, ascertain whether the alleged facts of modern spirit manifestations can be substantiated satisfactorily. If not, he is in a position to make a clean breast of the whole matter, and give a good argument in favor of *matter*. He has accepted the spiritual theory, admitting the attested facts of history. We can assure him, if he will decide on patient perseverance, that he can receive the testimony of many thousands in this country, to say nothing of America, France, and other more distant countries, where Spiritualists are numbered by millions. Will he not rather have living witnesses than dead ones? We may mention Mr. William Howitt, who, offers above seven years' experience; Professor De Morgan; Drs. Ashburner, Wilkinson and Elliotson;—we might add the names of scores in our own experience who are unknown to fame, but who, nevertheless, are men of standing and not over-dreamy disposition,—all these, and millions of others, have testimony to offer in favor of spiritual truth. Will our friend accept their testimony as readily as he accepts the testimony of history in favor of the visitations of the departed at certain wide intervals of time? We are ready to hear him say "No! shew me the manifestations for myself!" Very good! then ask that you may see for yourself the manifestations recorded in sacred and profane history. If testimony which appears through the medium of remote ages be accepted, and testimony which comes from living witnesses be ignored, there is no knowing how to establish a modern truth of any kind, because the logic which applies to Spiritualism applies to every other ism, even if it be the cool ism of scepticism.

"To speak of communications from our dead friends being received through a *medium* is to deprive such messages of their value."

How so? Do all natural external operations photograph the brain in a direct or in an indirect mediumistic manner? What is the eye, but a medium for the brain? What are the ears, but media for the brain? What are the nostrils, but media for the brain? The embryo, can it attain to childhood without passing through the medium of the womb? The seedling, can it germinate into a sapling but through the medium of the soil? What is light, but the medium through which the eye penetrates to distant objects? What is prayer, but a medium through which the essence of gratitude and love ascends through the medium of spiritual magnetism to heaven? Life is impossible without mediumship. How then can spirit communications come without media? That which is debasing flows through media, as well as that which is ethereal and pure. If gross sensual beings possess mediumistic organisms, and spiritual influx takes place, it is likely to be of a gross rather than a refined quality.

"In vain shalt thou, or any call,  
The Spirits from their golden day.  
Except like them thou too can'st say,  
*My spirit is at peace with all.*"

The argument leads us to this: that mediums of holy desires and elevated souls, *since like attracts like*, will receive spiritual influxes of a holy character. The gold must be melted to rid it of the dross. If people prefer the dross, and throw the gold away, they impoverish themselves.

The fault is not in the paucity of mediums, but in the choice of them, that harm results. If we cultivate the true, we shall reap its rewards,—if we cultivate the false, *vice versa*.

Mr. Mogridge takes the weak points with a steady aim, but he shoots beyond the mark, nevertheless. A bad pair of spectacles will serve the sight injuriously, or at least, will cause the objects they present to the mind to wear false and faded colors. But are spectacles to be for ever fore-worn in consequence? A lame horse will run but lazily over shingles and perhaps fall, but are horses to be mistrusted in consequence? Yes, lame ones. The same with spectacles; mistrust defective ones. A bad sovereign is passed, do we believe in refusing good ones ever afterwards? If there were no good sovereigns, who would take the trouble to coin bad ones? Then where is the logic of collecting a few evidences of spiritual power which prove, not that spirit power does not exist, but that it manifests itself through defective mediumship? If spiritualists were the jackasses their opponents must deem them to be, they would certainly bray out defences of the lower order of manifestations and

praise of the lowest character of media; but their long ears are not, we opine, long enough to be pulled in that direction anyhow.

We desire to see this question of mediumship made most important. Unless we have good mediums we shall have very indifferent manifestations. Our great desire is to see the advanced minds engaged fully and fairly in the investigation of spiritual manifestations. We know that a fair and full investigation must lead to a recognition of the phenomena of Spiritualism, in not only its *lower*, but in its *higher* forms. Then let us look to it that we nurture the gift of mediumship, as we nurture our own souls, as given us for divine purposes.

Mr. Mogridge deserves our thanks for his bold manner of presenting his metal; we cannot help it if we find it unsubstantial and vulnerable—that is his affair, not ours. Let him answer the few plain questions we have asked, before he attempt to solve the mysteries of spirit phenomena, and in his ignorance, re-assert that medium-revelations are degrading.

## TO THE SPIRITUAL PUBLIC.

When we started the *Spiritual Times* we were under the impression that it would have been hailed by the spiritual portion of the public as an auxiliary to the *Spiritual Magazine*. Conscious of the battle Spiritualism has to maintain in England, we counted the cost and difficulties in our way; nevertheless with a steady perseverance, we have kept at our post doing battle with the weapons at hand to the best of our ability. In its original form our paper was subjected to the inconvenience of containing three pages of news foreign to the subject. This was a source of annoyance to many of our friends. We saw the necessity of a change, and accordingly brought out the paper in its present form. We are glad to say that many of our readers have expressed their satisfaction at the alteration, and an increase in the sale of the paper has been the result. But with all, a sad apathy manifests itself. To make the *Spiritual Times* self-supporting is our one earnest aim; but up to the present time its Proprietors have had to sacrifice to the cause, and, according to present prospects, seem to have plenty of sacrifice of a similar kind to look forward to. Now why need this be? If our friends, who are numerous, would canvass their friends, and increase the number of our subscribers; or those who "have and to spare" would contribute occasionally, according to their means, our own sacrifices would be lessened, and an increased circulation of the paper would result.

If the *Spiritual Times* really supplies a want in spiritual literature, it must surely be appreciated. We only ask what is requisite to all publications, a fair field and ammunition,—with these we can make the battle ours. But to carry on a warfare with insufficient ammunition and inefficient weapons is only to waste our strength fruitlessly.

Having at the outset calculated a monetary loss, we shall not, under any circumstances, shirk our duties; nevertheless, we can but urge upon all who are interested in maintaining a journal that shall deal liberally, like ours does, with the main questions involved in Spiritualism, to use their kind influence to lighten the burden which weighs heavily upon us. We sincerely trust that all who have the success of the *Spiritual Times* at heart, will, without delay, put their shoulders to the wheel, and help the vehicle up hill. We think the increased interest which is manifested in spiritual matters in this country, evidences a firm basis on which the truths of Spiritualism are based; there must, therefore, be room for our journal, if friends will interest themselves in its circulation we feel confident of success.

The laws of Christ were a code superior to those of Moses. That code supplemented the Jewish code. There were innovation, progress, and divine beauty in Christ's order of government. Let our lives be brought not within the forum of Moses, but of Jesus. He taught progress—we learn it from Him. He taught goodness—like Him we desire to be good. He taught gentleness, peace, humility, patience, and compassion. As He was, so should we aspire to be. But how we can accept Old Testament rituals for other than mere matters of history, and at the same time follow the example of our Saviour, is a problem we cannot solve.—*J. H. Powell's Spiritualism, its Facts and Phases.*

## Spirit upon Spirit.

## PART THE THIRD.

The writer now continues the transcript of the proceedings of the 20th February, 1862.

He continued to read as follows, from Judge Edmonds' book:—

"I enquired whether their locality was not governed by the affinity between their characteristics and those of the inhabitants of the planet were they went to reside?"

It was answered:—

Certainly. Spirits, or rather bodies, are born in other planets, and it is this influence, both natural and spiritual, which guides the designation of the residence of bodies, born on earth or other globes, as well as the locality of spirits after death.

"I enquired if those who thus died here, and went to other planets, were there born again into the bodies of those planets?"

It was answered:—

A man who has lived on earth until old age; who has cultivated his mind and desires—dies. Now, in proportion to his spiritual development does his spirit seek that place in which he will meet with corresponding circumstances, which will assist him in accomplishing the more intense action of his mind, caused by the loss of his grosser part, or body.

When he arrives at the place of residence, his body assumes the characteristics of the inhabitants of that place, whose organization is, of course, more ethereal and spiritual than if born on this earth. As spirits do not all possess the same degree of purity of nature, they, of course, must seek a like congeniality of organization, desires, and attributes. Many globes, spheres, or planets contain inhabitants of far inferior organization to man. But this affinity is a paramount law in every department of nature. The dog will exhibit his affinity for one person in preference to another; and substances exist in nature whose affinities are so strong that they unite or attract toward each other, even when mixed in the most minute quantities. Ponder on these thoughts, and examine well every raw material, natural or divine, and you will find I am correct.

BACON.

R. I think what I have said will apply to great part of that; but we cannot allow that a spirit can be said to be born. All Spirit is originally an emanation from the Creator—however many it may have passed through—therefore it is inspired, not born.

Q. I presume the spirit in the book alludes rather to the individual vitalized spirit, without reference to metempsychosis, as it were?

R. Perhaps so.

Q. You yourself have said that but few spirits, in proportion, pass through the world more than once.

R. So it is, but the most of the spiritual world is filled from the souls of mortals—as when the spirit has been tried by the troubles of the world, and has gained the victory, it becomes more beautiful in proportion to the sorrows it has undergone. They may rise even to the first creation of angels.

After this response the writer read several pages of Judge Edmonds' volume, but the subject matter is trite for these papers, where other contributions should have space, therefore he omits the un-essential parts, and proceeds to the transcript of more important matter.

"Why is it natural to suppose that God's laws must be equal in their effect?"

Because in every department of nature there is no struggle to deviate from the ordained condition instituted, except in the action of mind. Nothing in life, organized or unorganized, evinces any disposition to rebel against the state in which its attributes can be exerted. But mind, which can reflect on the circumstances which control or influence it, is oftentimes disposed to question the condition, the result of those circumstances; but the equality of the effect is observable in the certainty of the action, and that no deviation takes place as a law.

"Why is it incompatible with His nature to place a pure spirit in contact with others opposed to it? It is done on this earth all the while, and why not with you?"

If God places all kinds of good and bad spirits together on this earth, certainly the good do not seek the society of the bad, and vice versa. Therefore to insure the happiness of the good, it would be incompatible.

"You say, to 'place a pure spirit where it would retrograde, would be incompatible with the primary law of the Creation.' Yet it is done here all the while, and why not elsewhere?"

No. It can not be done here or elsewhere, for a pure spirit cannot be so situated that it will not progress; but to place a pure spirit in a situation where it would retrograde, would conflict with the nature it derived from God itself. If it could not progress, what would become of it? No spirit, even the vilest, can be placed in a situation where it is impossible to progress.

"You say it is the condition of the spirit, after death, which governs the birth of beings in that place? How is it true, that some spirits, on entering the embryo, are more advanced than others?"

This question is answered simply thus (though the text is somewhat obscure):—The condition or state which characterized it when born into the spirit world; not the spirit born with the embryo. I would say, that to suppose the spirit when first given off from God, was evil, would knock away the whole foundation of our teachings. No, I do not mean so. This I mean:—It is this affinity which governs the selection of the spirits born in those good spheres. When their material nature is less gross, they possess the ability in consequence, of rising faster than ourselves; but it is after their birth, not before.

"You say, 'affinity is a paramount law of nature.' In this life it does not have full swing; the circumstances which surround us prevent it. Now, may not, and do not, circumstances in the next stage of existence also prevent in a greater or less degree?"

Yes, in proportion to the ethereality of organization.

R. I think they forget that the free will of man is his great and noblest gift, and confound it with the spirit which it governs.

Q. Would you kindly give a definition of Spirit, as there seems a difficulty here?

R. Possibly I have used the word spirit where I should have said soul.

Q. What is the distinction?

R. I think it is very small, but the best definition I can give is, that the Spirit is the vital breath breathed into the soul, or immortal part of man, by the Creator, which causes him never to lose entirely his desire for higher things, and makes him still, in a degree, a portion of the divinity; and it is that shows—that even the greatest sinners may yet work out their supreme happiness.

Q. Am I to understand that the spirit is the breath of the Creator breathed into man as an ultimate means of restoring him to a high place in heaven, as it is in itself an emanation of divinity?

R. Certainly. The Creator made nothing in vain, and certainly he did not make man to endure lasting misery; but, with the trials (often called temptations) he gave the way to escape.

Q. Then what definition would you give of the soul?

R. There must have been a visible creation to receive the breath of life, which is the form, after the passage of death.

Q. Do you mean that the spirit is immortal, but that the soul dies with the outward form?

R. No. The soul passes from the body by means of the spirit which gives it life.

Q. Yet what is your definition of the soul; in what does it differ from the spirit?

R. It is the ethereal form which contains the spirit. They are really one, as one would not exist without the other.

Here the evening conference was terminated with thanks. On Sunday evening, the 21st of February, 1864, I again resumed my interrogations, and, after several preliminary and unimportant questions, commenced to read:—

Section Five, Thursday, April 14th, 1853.

I am here: I salute you all in the name of God.

SWEEDENBORG.

I mentioned that the spirit emanated from one source, which was God, or the universal germ. This germ has neither sex nor speciality, but being implanted in the embryo, there assumes the characteristics of the body, which is there to be developed. The exact time when the spirit is introduced into the embryo is not yet known, but the embryo must possess sufficient vitality to permit the development of both spirit and body. Life is distinct from spirit, and the union of the two is not understood, even by spirits of a higher development.

Q. You see that the spirit says that "life is distinct from spirit"; this somewhat touches upon what we talked of last night.

R. I think it is at most a distinction without a difference; as, without life, there would be no spirit, and without spirit, no life. All life emanates from the Creator—the whole universe is full of life, though imperceptible to mortal eyes—and even angels cannot penetrate into all its mysteries.

Having here arrived at a convenient break, the writer closes the paper under the impression, and in the hope, that the object of this publication is not misunderstood.

K. R. II. M.

April 13th, 1864. (To be continued.)

## Right or Wrong.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—What does your correspondent T. P. Barkas mean? Will he be kind enough to give us his *theory in full*? Let us have his hypothesis clearly stated. Is spiritualism, 1st. pneumatic—natural law with spirits; or is it 2nd. apneumatic—natural law without spirits? Does he adopt Mary Jane of the *Spiritual Magazine* for his daughter? If so, difficulties stand in his way. We have the testimony of Judge Edmonds, A. J. Davis, Horne and Harris of the present day, with thousands of other mediums who all testify to the *spiritual theory*. We have had a Professor Hare whose *test of an independent invisible intelligence, apart from them, is past dispute*. A message was sent by the Professor through his apparatus, from one State in the United States to another, and the words of the message were given word for word, and the business done as *correctly and completely* as the magnetic telegraph could have done it. How was this done? By what law?

It is evident T. P. Barkas repudiates the ministry of angels, and denies the doctrine of *spiritual communion* which Mosheim tells us was admitted into the church and before the altar as a *Holy Power* in the early church. Will T. P. Barkas give an answer to the following questions:—1st. How can God the *infinite* reveal to *man the finite*, a knowledge of the *infinite and eternal*, unless through the *immediate* agency of *angels or spirits* occupying a *place between* the *infinite and finite*, and *adapted* to the *appreciation* of *man*? John 1, xviii verse. Hebrews 1, xiv verse.

2nd. In communicating with man would God select messengers from some *foreign realm*, or the *spirits of departed human beings* in sympathy with man, and *best capable of interpreting between God and man*?

3rd. If the bible spiritualism is to be believed on the testimony of dead men, living centuries ago, should not Spiritualism be believed on the evidence of those *now living*? 1st Corinthians, 15 ch. 6 verse. Matthew's Gospel, 8 ch. 16 verse.

4th. If psychology, illusion, collusion, electricity, od-force, magnetism, biology, demonology, or anything else can *account* for modern spirit manifestations, may not everything of a similar character revealed in the bible be also accounted for by the same law and on the same grounds?

5th and last. Can imperfect mortals expect perfect communications from God, angels, or departed spirits, while imperfect mediums are of necessity used as the agents? (See 1 Corinthians, 13 chap., 12 v.

Yours truly, JOSHUA WOOD.

## THE MEDIUMS.

### AN ORIGINAL SPIRITUAL TALE.

By J. H. POWELL.

—o—

When Mr. Humphrey looked at his watch, and saw that the time was past for postal departures that day, he felt vexed, because he was very eager to get an answer from Mr. Forbes. But like a true philosopher, he resolved to curb his impatience, and managed to regain his mental equanimity just as his memory received an electric-like stroke, which made him conscious that in attending to spiritual matters he had forgotten to attend to temporal ones. He had that day learnt from his foreman that a timber merchant's traveller had called upon him, and had been instructed to send in a goodly stock of timber which was in requisition. It being necessary that a cheque for a previous quantity of the same material should be sent off per post that day, Mr. Humphrey was unusually disturbed, because he never before failed in settling money matters with punctuality. There was no need for much disturbance of feeling, seeing that a few hours' delay could make little difference with a firm which had for years done business with the shipwright. But it happened to annoy him to think that he should have allowed two important matters to be put off. He did not, however, allow himself to lose his temper, which with him was generally calm. He decided to make the best of a bad job, and was in the act of locking his desk, to finish the business of the day, when, to his utter amazement, his eye caught sight of an envelope, sealed and addressed to him. He opened it at once, and read—

SIR,—Our stout old ship "Cruiser" has just arrived at Southampton. She wants overhauling, and putting into sailing trim for her next trip, which takes place in a few weeks. Will you kindly send some men and get her out of her moorings as quickly as possible.

For the Proprietors,

JAMES SINCLAIR, Captain.

How long this note had lain on Mr. Humphrey's desk was a problem very puzzling to him. He called to his foreman, and learnt that he had only a few minutes gone home for the day. The shipwright felt the occasion imperative; he sent for his foreman, and learnt that he himself had brought the note to him while he was busy writing.

"Why did you not speak when you came with it, Reuben?" said Mr. Humphrey.

"I did speak, Mr. Humphrey; but you were so busy you appeared not to care to be disturbed, so I just left the note near your elbow, thinking, as a matter of course, you would, as you have often done before, be sure and pick it up."

"Well, Reuben, it cannot be helped now, we must make the best of a bad job; suppose you send for some men, and attend to the "Cruiser" at once. I hate delays, they are dangerous."

"I will do my best, sir, but I fear I shall find great difficulty in getting back the principal men for the night—some of them live a long distance, as far off as Netley—but I will try," said Reuben; and he went away, leaving Mr. Humphrey to go to his home, reflecting on his own mistakes.

All that night the shipwright was disturbed in his sleep; he either heard, or fancied he heard, gentle, distinct rappings at the head of his bed. He was not quite awake, at least, he turned over in his bed and rubbed his eyes, at the first tokens of the noises. Gradually his drowsiness left him, and he listened, with a dim certainty that he had not been dreaming, in the hope of hearing the rappings again. After an interval of an hour's silence, three rather sudden and loud raps came on the wall near his head. Mr. Humphrey was not at all frightened, but on the other hand very bold. He said aloud, "If those rapping sounds come from spirits, please knock on the foot of the bedstead." He had scarcely spoken when a trio of rapid raps was heard by him on that part of the bedstead he had desired. Emboldened by the strange success of his experiment, he said, "If you are good spirits give three loud knocks—if you are bad spirits give one loud knock." He waited a few seconds in suspense, then three deliberate heavy knockings came on the foot of the bedstead. "Thank you; now, if you wish to convey any intelligence to me," added Mr. Humphrey, "give three more loud rappings." Three loud rappings were given.

Mr. Humphrey was puzzled. He obtained answers to questions by intelligible rappings, but how he was to obtain an

intelligible communication without putting interrogatories was to him a most profound mystery. He lay a considerable time perplexing his brain with this problem. Meanwhile, the unseen visitants kept up a serenade of rappings in all parts of his room. At length the circumstance flashed across his mind of his having had his hand guided by his spirit-wife when he was in the act of writing to Mr. Peerless. With the greatest *sang froid* he rose from his bed, lit a lamp, and dressed himself. He then proceeded to a cupboard, brought forth a writing-case, and taking a pencil and some paper, sat down, saying, "Now, kind spirits, if you wish to communicate with me, do so," and he held the pencil motionless on the paper. Perhaps three minutes elapsed, then his hand trembled and his pencil and it were moved rapidly over the paper. There was legible bold writing upon it, which he was not long in deciphering as follows:—

*Mr. Jeremiah Forbes is a powerful medium.*

"Medium for what, spirits? say, please."

His hand and pencil were again rapidly moved automatically across the paper. He picked it up, and read:—

*He is a good physical and trance-medium.*

Mr. Humphrey was not altogether satisfied that he really understood the meaning of these words. He begged to be further enlightened, and holding the pencil again on the paper, the words came out:—

*Mr. Forbes will explain the mysteries of spirit-intercourse, and the meaning of the different kinds of mediumship.*

"Well," thought Mr. Humphrey, "this is very wonderful! I was not thinking of Mr. Forbes when I sat down to write. It is quite certain that the spirits enter into the secrets of our ordinary life-pursuits, or how should these strange communications come out? He had scarcely finished his reflections, when his hand and pencil were thrown on to the paper, and the words written:—

*We often are with you. We read your thoughts, and watch over you with undying affections. We wish you to devote your life to the spread of Spiritualism, and above all, to look to Jesus, and through Him to His Father in Heaven. We are pleased to know that you are free from fear, and are honest enough to examine before you presume to condemn. Pray to God for daily support; keep your conscience pure, and never fear to preach the Truth. We will be with you when you do not know it, and aid you in your holy work.*

Mr. Humphrey read this communication with tearful eyes. He was impressed to say, "Give me some sign that I may know that the unseen communicants are not in anyway disposed to deceive me. In the names of all holy beings, from the Father, and Son, down to the archangels, I beseech you give me a true sign." He had scarcely finished when he saw one part of his room fill with a phosphorescent light or atmosphere. He kept his eyes rivetted on the spot, when to his eager sense was made visible the spirit of his wife. She appeared in robes of white, holding in one hand a miniature cross, and pointing to it with the other. Her face was less pale than when she last appeared to him, but it was still illumined with her wonted seraphic smile.

The vision vanished. Mr. Humphrey was convinced that he was right in taking the advice given him by the spirits, because his own spirit-wife had appeared pointing to the cross, as the sign necessary to confirm his faith in the reality and goodness of the communicating agencies. He held his pencil again on the paper, but there was no further communication produced. He got up, undressed himself, put out the light, got into bed again, and was soon in the arms of Morpheus.

#### CHAPTER IV.

"Well, Reuben, how do you proceed with the "Cruiser"?" said Mr. Humphrey, as he entered his office in the morning, and saw his foreman awaiting his arrival.

"I am sorry to say, sir," replied Reuben, "that I was unable to get together sufficient men to undertake the job last night. However, I saw Mr. Sinclair, and made the difficulties plain to him, and he has consented to allow us to push on with the repairs to-day."

"So far good; when do you commence?"

"I have despatched the men already, with what suitable boards I could find. We shall require some of the timber I ordered yesterday."

"When do you suppose," inquired Mr. Humphrey, remembering his forgetfulness to forward the cheque, "you will be actually at a stand-still for it?"

"I should say the day after to-morrow, at the latest, sir."

There was just time to get the timber into the yard, providing everything went on well. But to Mr. Humphrey's mind there appeared a number of hindrances which might intervene. He had, it is true, never before had cause to fear a delay; but from the simple fact that he had forgotten to send off the cheque he entertained a presentiment which he could not subdue.

"I am sadly afraid, Reuben, we shall be fast for that timber for some few hours or perhaps a full day, for I have absolutely forgotten to send the cheque for the last lot we had."

"But, sir, you never need trouble yourself about that, I should think: the Timsons people have too much confidence in you to delay for a single hour."

"Be that as it may, Reuben, I cannot resist the feeling that from some cause at present not distinct to me, the Timsons will delay. It will, therefore, be necessary to secure yourself against the possibility of such an accident delaying the completion of the "Cruiser." You know I would not, under any circumstances, have you commence the repairs, without you can get them completed in the specified time."

"Well, sir, if you have any apprehensions, let me go at once to Mr. Thomson, who is at present not over busy, and beg the loan of a few boards," said Reuben, with a dutiful desire to make Mr. Humphrey's fears vanish.

"A lucky thought! if you can manage that, we shall be able to proceed with satisfaction."

Reuben started at once to Mr. Thomson, a neighbouring shipwright, and soon returned with the intelligence that Mr. Thomson would be only too pleased to accommodate them.

The foreman was instructed to do his utmost to pull up for lost time, and Mr. Humphrey was once more alone. He ruminated on the mysterious spirit-messages of the over night, but did not this time forget to attend to the ordinary business correspondence. He sent off the necessary cheque to Timson's, the timber merchants, and desired them to lose no time in attending to his order. Having satisfied himself that he had no further urgent business matters to distract his attention, he thought he would ride over to Shirley and give Mr. Peerless an account of the marvellous doings in the night.

Mr. Peerless occupied a neat little villa in the centre of a pleasant little shrubbery, in the locality of Shirley, about two miles from Southampton. He was tolerably well to do, having fairly got through all his original embarrassments. He had earned himself a considerable share of support, and was looked up to as a man of position. He never forgot that Mr. Humphrey had saved him from utter ruin, besides giving him the means of a new start in the world.

There was another being in Shirley besides Mr. Peerless who had a living consciousness of Mr. Humphrey's original kindness, and that was his wife, the mother of Mr. Humphrey's late partner.

Mrs. Peerless was quite a model, carved with more skill and accuracy of detail than her husband. He was bluff, ruddy, merry, and excitable. She, on the contrary, was sedate, delicate, thoughtful, and sustained. His features were bold without uniformity, as if intended by nature to resemble his nature: her's were regular but not imposing, in character with her mind which was imaginative and free from the common dogmatisms of her sex.

Mr. and Mrs. Peerless had held several serious conversations on the subject of Mr. Humphrey's sanity, but the lady did not eagerly admit her husband's conclusions. She had always looked upon her daughter's husband as being a consistent and good christian, and a man of extreme kindness of heart and solid soberness of mind. She did not directly tell Mr. Peerless that she conceived an idea that he was mistaken, because to have done so would have only had the effect of making him cross; it being a settled habit with him always to stick to his own opinion because it is his own, with good grace, in the presence of friends and neighbours; but to assume authority with his wife. It must not be supposed that Mr. Peerless was an unkind husband; not a bit of it. He only settled little differences of opinion between them by showing undue excitement. Besides, Mrs. Peerless was a wise wife; she understood her husband's weak points, and being herself naturally retired in disposition, she felt little annoyance at letting him have the last word. It was on account of her own judicious and gentle nature that the couple lived together harmoniously. Mr. Peerless imagined to himself that his wife was quite a convert to his way of settling the matter of his son-in-law's fearful delusion; but it was not so. She

secretly nursed the idea that there must be more than people were willing to admit in the strange supernatural accounts which had come to her hearing.

It was a quiet spot she lived in, and she herself was a quiet being. She mixed little in society, and therefore had little opportunities for testing common facts which occurred out of her own sphere. Yet she generally found scope for study, and theme for intellectual enjoyment. She delighted to watch the progress of the flowers, and the changing hues of the various shrubs in the garden. She would spend hours together when the weather was fine enough, listening to the wild birds singing, and studying the thousand diversified objects which met her eye in that little hermitage of natural beauties. Mrs. Peerless had a power of appreciation which she did not well know how to describe. Her's was a nature capable of much intense silent enjoyment, but scarcely capable of giving out enjoyment to others. She was one of those rare beings you must live long with to understand, and the more you comprehend, the more you like.

Since the death of Emily, her daughter, the mother had concentrated her gentle and clinging affections within compass of her garden and her choice books. She knew that life's bitterest dregs are often concealed in the cup of sweetest taste, and being of a philosophical turn of thought, she could scarcely be said to be surprised when the actual realities of trouble were visible, after having spectre-like haunted the chambers of her soul. Her child's illness was not of sudden but of gradual growth. It prognosticated its own climax for years, therefore the mother only realised an expectant pang when she had news of her daughter's death. Of course she mourned, and had sleepless nights and saddened days, hugging her own deep grief, like another child, to her breast. As for Mr. Peerless, he never knew half the silent anguish which fell to the lot of his wife. But time, philosophy, and sweet religion, had a soothing influence over her heart and mind, and she grew to accept the death of her daughter as a blessing. It is one of the heaviest trials the human heart can know to be doomed to separate from its treasured idols, yet sooner or later we all have to learn the dread lesson of separation. Those only are the best prepared to endure the attendant sorrows who have learned aright the great lessons of faith and trust, which impart strength to the soul in its great desolation. To say that Mrs. Peerless did not suffer intensely when she realised the stern fact that her Emily was no more, would be to say she was not human. But she was so far gifted with calm, philosophic, religious reasonings, as to cause the wound inflicted by death to bear the probe of the healer.

After the first severe struggles with her great grief had subsided, and prayer and thankfulness had begun to make the loss tolerable, Mrs. Peerless, with the certainty of conviction that Emily was in a better and holier sphere than this one, allowed her thoughts to return to her favorite flowers and books, never failing to find refined pleasures in them. Had Mrs. Peerless in her early days been educated for a painter, there is little doubt but she would have shone in that profession, for she displayed a critical discrimination in her passion for the small natural objects which, like flowers, crowned beauty queen in every spot of creation. But fate had willed it otherwise. She was wedded to Mr. Peerless, who could be said only to regard with great delight his *own* performances, and they were mostly of a gigantic character. The mother of Emily being naturally retired as she was, would have been a very unhappy woman had not her enjoyments proceeded from within herself rather than from the praise or appreciation of others.

Thus, in her case, we see how wonderfully nature compensates for her own apparent contradictions. She turns out potters for potteries, and gives the genius necessary to model the statuary of art. Mrs. Peerless was endowed with a nature neither obtrusive nor peevish; she was adapted for her position, and filled it with exemplary devotion.

Mr. Humphrey was fortunate in finding Mr. Peerless at home, and on entering was most cordially received, both by him and his wife. After the ordinary commonplaces were dispensed with, much to the satisfaction of Mr. Humphrey, he gave a full detailed account of the extraordinary incidents of the over-night. While he was speaking, Mr. Peerless's face assumed its original, bluff, incredulous contortions, whilst Mrs. Peerless listened without a smile, yet with eager attention.

(To be continued.)

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## Clairvoyance or Seership.

To the EDITOR of the SPIRITUAL TIMES.

SIR,—Every man's Bible is his own experience. No one who adopts another's experience will profit by it unless it be worthy of imitation, and he can raise himself to the same elevation. I have no wish to undervalue the feeling of reverence, which many have for the ancients; but Paul's wisdom won't make me wise, nor will the visions of the prophets make me clairvoyante; but the unbelievers in modern Spiritualism have crude and incorrect ideas of the experience of the men who wrote the Bible. Instead of interpreting those old seers by the modern experiences and visions of our best clairvoyantes, they misconstrue them by that theology which shuts out the light of all modern science. It is better to know a science, than believe in a thousand bodies of divinity. Now, the visions of Jant, the son of Amos, or John of Patmos, are not half so good to any man at this day as his own visions would be if he would cultivate the faculty. Those old visions belonged to a remote ago, whereas modern visions belong to modern times. John saw what was shortly to come to pass, but we need to see now what will shortly come to pass; and we want to see things he never saw, and had no need to see. Each one needs his own particular intuition for the guidance of his own life, and to suit his progressive circumstances. Clairvoyance can be developed in some very readily. Some conditions are very important to be observed. Mesmeric passes may aid the operation, but they are not at all necessary where perfect passivity can be attained without. Let the eyes be closed to prevent the external light from attracting the mind, which must be quiescent and tranquil—thinking of nothing, but ready to read whatever comes. When the faculty is good, there is an instant flash of light, and a representation of objects, which are often pictorial and figurative, and need interpretation by intuition or impression. Objects are not always represented literally to the seer, and hence the importance of cultivating the mental faculties along with the clairvoyant power.

I have known a crystal or egg-shaped glass assist in the development of the seer, but that is not essential, and may soon be dispensed with in most cases. It can only be considered as a means of steadying the eye, and keeping the mind passive; but not necessary as an instrument for enlarging or concentrating the field of vision. Such visions are all in the inner side of nature, and neither in the glass in any other instrument that may be used. They are in the spiritual plane, and not objective to the external senses unless they become enfolded in some material substance, and then they are recognizable by the external senses. Any number of persons, being together, will see the same thing if the vision be objective, for all are on the same material plane, and subject to the same material laws of light and vision. No two seers will see the same thing unless they be on the same spiritual plane, and looking in the same direction when the vision is subjective, or as it might more properly be called, spiritual.

Seership is not on the same plane as the faculty of imagination: it is a greater gift, and a further development of the powers of the soul. The world is much indebted to men of large imaginative mind, but they themselves are vastly indebted to the true seers. Poets and artists of all descriptions hang on the skirts of the true clairvoyante. Shakspeare and Milton have immortalized their names very much through imitating the writings of the Hebrew seers. True the imagination has often distorted the facts, but that was a necessary result of seeing them on a lower plane, and by a less powerful faculty. But the visions of the ancient seers are worse in the hands of theologians than they do in passing through the imagination of the poets. When the theological pot is boiled, the spirit of the ancient visions is evaporated. The truth is, leaning on the external plane is not sufficient to make a theologian, and there is no true theologian who is not clairvoyante. Imagination may make a poet; and impudence may make a preacher; but inspiration and clairvoyance are essential to make a theologian. To form any idea of a vision, the pre-requisite is to see one; but to explain, a man should have seen hundreds, in fact, he should be a seer.

The farcical objection of many is scarcely worth notice now, after so much proof to the contrary, that the old Hebrew seers were on a higher plane than our modern clairvoyantes, or that they were endowed with some superior faculty which made their visions sacred, while those of the 19th century are profane. It may as well be said that we see with different eyes, as say the clairvoyante faculty is not the same. It should have improved, because we are made for progress, had it not been kept in abeyance by the prevailing darkness; but none of the spiritual senses are destined to be obliterated no more than men are all destined to be born blind in future ages. All proficiency in this science is only to be attained by diligence. There must be physical and psychical adaptation and daily application. It is not acquired by mental exertion on the intellectual plane, but by leaving the soul to find its way to the interior. When thus left to itself the soul may burst the thin barrier that separates the two states of man, and it will see what is to be seen. It may be a flash of magnetic light, or only a wheel within a wheel; but possibly something of more importance to the seer; and most probably he will find the key to some mystery he has hitherto been ignorant of.

Some think that all these things come spontaneously, whenever some unknown power pleases to come down from heaven to make the manifestation. They do, in some degree, but you must sow if you would reap; you must mind your own business, and the unknown powers will not forget theirs.

I know the great majority think clairvoyance would not put any money into their pockets; but I don't know that. They had better try, and if it does not they will be wiser, and that is better still. Had the spiritual senses not been forcibly closed by the ignorance of the world we would have now been in the millenium so much talked about by the ancient seers, or it would have been past and another one began, instead of which they are still contending against the powers of the world to come.

A. GARDNER.

## Astonishing Transactions at Stockwell in 1772.

(Concluded from our last.)

Mr. and Miss Gresham were at Mr. Pain's house, when Mrs. Pain, Mrs. Golding, and her maid went there. It being about dinner time they all dined together; in the interim Mrs. Golding's servant was sent to her house to see how things remained. When she returned, she told them nothing had happened since they left it. Some time after Mr. Gresham and Miss went home, everything remaining quiet at Mr. Pain's; but about eight o'clock in the evening a fresh scene began, the first thing that happened was, a whole row of pewter dishes, except one, fell from off a shelf to the middle of the floor, rolled about a little while, then settled, and what is almost beyond belief, as soon as they were quiet, turned upside down; they were then put on the dresser, and went through the same a second time; next fell a whole row of pewter plates from off the second shelf over the dresser to the ground, and being taken up and put on the dresser one in another, they were thrown down again. The next thing was, two eggs that were upon one of the pewter shelves, one of them flew off, crossed the kitchen, struck a cat on the head, and then broke to pieces. Next Mary Martin, Mrs. Pain's servant, went to stir the kitchen fire, she got to the right-hand side of it, being a large chimney as is usual in farm houses, jumped about six feet on the floor. Then went candlesticks and other brasses, scarce anything remaining in its place. After this the glasses and china were put down on the floor for fear of undergoing the same fate, they presently began to dance and tumble about, and then broke to pieces. A teapot that was among them, flew to Mrs. Golding's maid's foot and struck it. A glass tumbler that was put on the floor jumped about two feet and then broke. Another that stood by it jumped about at the same time, but did not break till some hours after, when it jumped again and then broke. A china bowl that stood in the parlour jumped from the floor to behind a table that stood there. This was most astonishing, as the distance from where it stood was between seven and eight feet, but was not broke. It was put back by Richard Fowler to its place, where it remained some time, and then flew to pieces.

The next thing that followed was a mustard pot, that jumped out of a closet and was broke. A single cup that stood upon the table (almost the only thing remaining) jumped up, flew across the kitchen, ringing like a bell, and then was dashed to pieces. A candlestick that stood on the chimney shelf flew across the kitchen to the parlour door, at about fifteen feet distance. A tea kettle under the dresser was thrown out about two feet, another kettle that stood at one end of the range, was thrown against the iron that is fixed to prevent children falling into the fire. A tumbler with rum and water in it, that stood upon a waiter upon a table in the parlour, jumped about ten feet and was broke. The table then fell down, and along with it a silver tankard belonging to Mrs. Golding, the waiter in which had stood the tumbler, and a candlestick. A case bottle then flew to pieces. The next circumstance was, a ham that hung in one side of the kitchen chimney, it raised itself from the hook and fell down to the ground. Some time after, another ham that hung on the other side of the chimney likewise underwent the same fate. Then a fitch of bacon which hung up in the same chimney fell down.

All the family were eye-witnesses to these circumstances, as well as other persons, some of whom were so alarmed and shocked that they could not bear to stay, and were happy in getting away, though the unhappy family were left in the midst of their distresses. Most of the genteel families around were continually sending to enquire after them, and whether all was over or not. Is it not surprising that some among them had not the inclination and resolution to try to unravel this most intricate affair, at a time when it would have been in their power to have done so; there certainly was sufficient time for so doing, as the whole from first to last continued upwards of twenty hours.

At all times of action, Mrs. Golding's servant was walking backwards and forwards, either in the kitchen or parlour, or wherever some of the family happened to be; nor could they get her to sit down five minutes together, except at one time for about half an hour towards the morning, when the family were at prayers in the parlour; then all was quiet; but in the midst of the greatest confusion, she was as much composed as at any other time, and with uncommon coolness of temper advised her mistress not to be alarmed or uneasy, as she said these things could not be helped. Thus she argued as if they were common occurrences which must happen in every family. This advice surprised and startled her mistress almost as much as the circumstances that occasioned it; for how can we suppose that a girl of about twenty years old (an age when female timidity is too often assisted with superstition) could remain in the midst of such calamitous circumstances (except they proceeded from causes best known to herself) and not be struck with the same terror as every other person was who was present. These reflections led Mr. Pain, and at the end of the transactions, likewise Mrs. Golding, to think that she was not altogether so unconcerned as she appeared to be; but hitherto, the whole remains mysterious and unravelled. About ten o'clock at night, they sent over the way to Richard Fowler, to desire he would come and stay with them. He came and continued till one in the morning, and was so terrified that he could remain no longer.

As Mrs. Golding could not be persuaded to go to bed, Mrs. Pain at that time (one o'clock) made an excuse to go up stairs to her youngest child, under pretence of getting it to sleep, but she really acknowledges it was through fear, as she declares she could not sit up to see such strange things going on, as everything, one after another was broke, till there was not above two or three cups and saucers remaining out of a considerable quantity of china, &c., which was destroyed to the amount of some pounds. About five o'clock on Tuesday morning, Mrs. Golding went up to her niece, and desired her to get up, as the

noises and destruction were so great she could continue in the house no longer. At this time all the tables, chairs, drawers, &c., were tumbling about. When Mrs. Pain came down it was amazing beyond all description! their only security then was to quit the house for fear of the same catastrophe as had been expected the morning before, at Mrs. Golding's; in consequence of this resolution, Mrs. Golding and her maid went over the way to Richard Fowler's. When Mrs. Golding's maid had seen her safe to Richard Fowler's she came back to Mrs. Pain, to help her to dress the children in the barn, where she had carried them for fear of the house falling. At this time all was quiet. They then went to Fowler's and then began the same scene as had happened at the other places. It must be remarked, all was quiet here as well as elsewhere, till the maid returned.

When they got to Mr. Fowler's, he began to light a fire in his back room; when done, he put the candle and candlestick upon a table in the fore room. This apartment Mrs. Golding and her maid had passed through. Another candlestick with a tin lamp in it that stood by it, were both dashed together, and fell to the ground. A lantern with which Mrs. Golding was lighted with across the road, sprung from a hook to the ground, and a quantity of oil spilled on the floor. The last thing was the basket of coals tumbled over, the coals rolling about the room. The maid then desired Richard Fowler not to let her mistress remain there, as she said, wherever she was the same things would follow. In consequence of this advice, and fearing greater losses to himself, he desired she would quit his house; but first begged her to consider within herself, for her own and the public sake, whether or not she had not been guilty of some atrocious crime, for which Providence was determined to pursue her on this side the grave, for he could not help thinking, she was the object that was to be made an example to posterity, by the all-seeing eye of Providence, for crimes which but too often none but that Providence can penetrate, and by such means as these bring to light.

Thus was this poor gentlewoman's measure of affliction complete, not only to have undergone all which has been related, but to have added to it the character of a bad and wicked woman, when till this time, she was esteemed as a most deserving person. In candour to Fowler, he could not be blamed; what could he do? what would any man have done that was so circumstanced? Mrs. Golding soon satisfied him; she told him she would not stay in his house, or any other person's, as her conscience was quite clear, and she could as well wait the will of Providence in her own house as in any other place whatever; upon which she and her maid went home, Mr. Pain went with them. After they got to Mrs. Golding's the last time, the same transactions once more began upon the remains that were left.

A nine-gallon cask of beer, that was in the cellar, the door being open, and no person near it, turned upside down. A pail of water that stood on the floor, boiled like a pot. A box of candles fell from a shelf in the kitchen to the floor, they rolled out, but none were broke. A round mahogany table upset in the parlour. Mr. Pain then desired Mrs. Golding to send her maid for his wife to come to them, when she was gone all was quiet; upon her return she was immediately discharged, and no disturbances have happened since; this was between six and seven o'clock on Tuesday morning. At Mrs. Golding's were broke the quantity of three pails full of glass, china, &c. At Mrs. Pain's they filled two pails.

Thus ends the narrative; a true, circumstantial, and faithful account of which I have laid before the public; for so doing, I hope to escape its censure; I have neither exaggerated nor diminished one circumstance to my knowledge, and have endeavoured as much as possible, throughout the whole, to state only the facts, without presuming to obtrude my opinion on them. If I have in part hinted anything that may appear unfavourable to the girl, it proceeded not from a determination to charge her with the cause, right or wrong, but only from a strict adherence to truth, most sincerely wishing this extraordinary affair may be unravelled.

The above narrative is absolutely and strictly true, in witness whereof we have set our hands, this 11th day of January, 1772.

MARY GOLDING.	RICHARD FOWLER.
JOHN PAIN.	SARAH FOWLER.
MARY PAIN.	MARY MARTIN.

The original copy of this narrative, signed as above, with the parties' own hands, is in the hands of J. MARKS, Bookseller, in St. Martin's Lane, to satisfy any person who chooses to apply to him for the inspection of the same.—*Spiritual Magazine*.

Mrs. Crowe, in giving, in her *Night Side of Nature*, the narrative we have here reprinted *verbatim* from the original pamphlet, remarks:—"I have heard some people assert that the mystery of this affair was subsequently explained away, and the whole found to be a trick. But that is a mistake. Some years ago I was acquainted with persons whose parents were living on the spot at the time, who knew all the details, and to them it remained just as great a mystery as ever. Not the smallest light had ever been thrown upon it. People are so glad to get rid of troublesome mysteries of this description, that they are always ready to say, 'The trick has been found out!' and those who pride themselves on not believing idle stories, are to the last degree credulous when 'the idle story' flatters their scepticism."

Every person acquainted with Spirit-circles knows the names of persons long dead, whose images had long been lost to the recollection, have been spelt out, together with a statement of the date of their departure from earth, their age, and other particulars which, on investigation, have turned out correct. What does this argue? Why, that neither involuntary pressure, mechanical contrivance, nor magnetism, but an invisible, individual, and intelligent cause, and that cause Spiritual, is the only safe rocking-horse to carry the argument.—*From J. H. Powell's Spiritualism, its Facts and Phases*.

## Poetry.

—O—  
RUTH.

Hush, merry birds, in your green bowers!  
Why revel 'mid floral excess?  
Why bloom ye so gaily, joy-hearted flowers,  
While breaks my lone heart with distress?  
But I know she's somewhere near me,  
Her spirit is hovering round,  
And whether I be on the land or sea,  
My soul with her love shall be crowned.

\* \* \* \* \*  
Reverse was thy nature to mine—  
Mine was passion, and thine was calm,  
And thy saint-like pity on me did shine,  
Like Peace bathing Madness with balm.

\* \* \* \* \*  
Thou hast crossed to those happy shores  
Where the notes of suffering cease,  
And a convoy of spirits plied the oars  
To the haven of joy and peace.  
And amid those angelic throngs,  
Love tuneth the lyre of the breast;  
Earth's sighs are forgotten in heavenly songs,  
And the pilgrim of life finds rest.

I shall meet thee, when storms are o'er,  
In those azure and starry bowers,  
With the ransomed ones who have gone before  
To a loftier life than ours.

SRELDON CRADWICK.

## Spiritualism at Uckfield.

(From the *Sussex Advertiser*.)

Under this head several communications recently appeared in our columns, arising out of the lecture lately given at Uckfield, by Mr. Cooper, of Eastbourne. Amongst others was a very long letter from Captain Noble, of Forest Lodge, in which, while declaring his strong disbelief in "Spiritual Manifestations," and implying that they were of the class of ingenious deceptions exhibited by Houdin, Frikell, and others, he made a sweeping observation reflecting on Mr. Home, whose name as a Spiritualist has of late years been prominently before the public. The number of the *Sussex Advertiser* in which this letter appeared having been brought under the eye of Mr. Home, the attention of its author was specially directed to the passage in question, as containing an entirely unwarrantable imputation. On referring to his letter, Captain Noble at once saw that, under the strong impulse of his convictions as to the illusion of "Spiritual Manifestations," and writing in haste and without due consideration, he had been inadvertently led into giving a special direction to remarks intended to have a general rather than a particular bearing. He thereupon promptly and without hesitation—in his own words, "with all frankness and unreserve"—made the *amende honorable* in the following letter addressed to Mr. Home:—

Forest Lodge, Maresfield, Uckfield, 14th April, 1864.

SIR,—My attention having just been directed to a passage, in a long letter addressed by me to the *Sussex Advertiser*, of March 23rd, reflecting strongly on your character, I take the earliest opportunity of withdrawing the charge therein implied, and offering you with all frankness and unreserve the fullest apology for having made, what a moment's reflection, now that my notice has been called to the matter, tells me to have been an unjustifiable assertion on my part.

The object of my letter, which was written *currente calamo* (and hastily despatched for publication without time for revision), was to express my disbelief in the spiritual nature of the manifestations referred to, and in common fairness it should be read in connection with the one to which it was a reply.

In affirming the grounds of my disbelief and in attributing "Spiritual Manifestations" generally to natural causes, I was inadvertently led, in conveying those impressions, to make the illusion to yourself which I so much regret. You will, I am assured, acquit me of having entertained any malevolent feeling against one of whom I had no personal knowledge, and will readily perceive that I spoke only from general conclusions, hastily and, as I freely admit, unfairly formed.

Under these circumstances, I feel it alike due to you and to myself to offer you every apology which one gentleman is entitled to from another, and inasmuch as my attack was a public one, I now express my readiness to make my retraction equally public, and shall with pleasure clothe it in any appropriate form which you may deem most satisfactory to your own honour.

I am, Sir, most obediently yours,

David D. Home, Esq.

WILLIAM NOBLE.

We understand that on receipt of the above, Mr. Home forthwith intimated his acknowledgement of the gentlemanly feeling which was apparent in Capt. Noble's communication, and accepted in the like spirit the frank apology therein proffered, together with the offer of its publication in the journal in which the charge had appeared. It is due to ourselves to express our own regret that our columns should have been the vehicle of this unintentional wrong, but the fact that the letter of our correspondent referred to quasi-scientific and philosophical subjects naturally absolved it from the critical examination given to more general correspondence, and it thus escaped the salutary excision to which it would otherwise have inevitably been subject.—*Ed. S. A.*

## TO CORRESPONDENTS.

*D'Esprit*.—Your letter is in type, and will appear next week. The Spirit-message sent us by E. Wales has been mislaid. We did deem it advisable to insert it, and consequently did not file it for publication.

*F. G. K. B.*—No. The advertisement in Mr. Powell's tale is imaginary, like most of the incidents therein contained.

*Indianus* may send us a paper, but should send his name and address. We cannot notice anonymous contributions.

All communications intended for insertion must be accompanied with the names and addresses of the writers, not necessarily for publication, but as an evidence of good faith.

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And Fac-similes of Spirit-Writing,

BY J. H. POWELL.

—o—

As an individual contribution to the general mass of testimony on this great topic of the age, it is very valuable.—*William Howitt*.

Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer we cannot do other than advise the public to consult the work. \* \* \* Many persons will read Mr. Powell's narrative with interest, for it has no lack of the marvellous set forth in vigorous language.—*Public Opinion*, March 12th, 1864.

Mr. Powell gives an evidently honest, straightforward relation of his experiences, showing how he became convinced, and sustaining his conclusions by scriptural and other argument; and relating many original facts of the supernatural kind. There is also, in his book, the fac simile of the handwriting of a relative of Mr. Cooper's who has been in the spirit-world more than thirty years; and fac simile of her autograph when in the body, so that the reader can perceive at a glance the identity of the handwriting in both, though an interval of thirty-four years separates the two. The fac simile of the medium's (Mr. Cooper's daughter) usual handwriting is also given, and is entirely different from the others. The work is published very cheap (2s.), and we hope it may have a wide circulation.—*The Spiritual Magazine*.

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